



PAUL POTTS, *Sunday Telegraph*. 35s

—The Times Educational Supplement 2

Routledge & Kegan Paul

Mr. Mackintosh is an M.P. and former Professor of Politics at Strathclyde University, and his book *The Development of Power* is sub-titled "Local Democracy, Regionalism and Nationalism." He allows himself one chapter on the weaknesses of local government and then proceeds to outline the criteria of a reformed system and the various solutions of our ill that have been tried or advocated.

EYRE & SPOTTISWOODE

Female and male subjects

destruction at London, his tyrannically affectionate father, his unbearably suffering wife, his late-night walks, his conjunctivitis, his tears, but then not much else. After

haps my failing is that I think of everything as somehow extra, or external: talents, body, wishes, wit, love of painting, orgasm. And of course, the failing itself. It is the voice of a man who would rather be right than do right.

Perhaps his real aesthetic failing is simply that he talks too much: that his voice, intelligent, articulate, cultured, graceful, finally becomes boring, with the guilt-inducing boredom that very good conversation provokes. Do women suffer more if left for another woman, or simply left? Dave records contradictory but plausible statements on this point, and adds: "How pathetically convincing any view about human nature is in the abstract." Dissatisfaction with those abstractions is the starting-point of a novel.

In the absence of passionate concreteness, one turns to ingenuity. Putting his tutor to use, Dave imagines a detective story in reverse, culminating not in discovery but in crime. Spot the moment when the decision is taken, not the identity of the decider. (Patricia

Heart of gold

a fantasy to escape paternal authority? Ah, ambiguity, as Miss Drabble might say. We kill as we have lived in Doris's case, inconclusively.

John ARA

100



The soft and soomy underrably of the great Victorian epic

FLASH MAN

George MacDonald Fraser

Herbert Jenkins 25s.

Exhibition

but still somehow won't do—is beaten up by L.A. toughies, and at last returns to the reservation and his people, where he is caught up in a last ritual flight from life—towards the “House made of Dawn”.

Scott Momaday, an American Indian himself, understands the plight of his people, robbed of their splendid pagan culture and condemned to live either artificial "exhibition" live in the reservations, or to paddle feebly in the backwaters of modern American urbanism. He has considerable descriptive power—the majestic flight of hunting eagles, for example, is beautifully caught; and there is a section in which Tosamah, "orator, physician, Priest of the Sun, son of Hummingbird," rehearses the ancient, rumpled history of the Kiowas in trance-like, visionary prose that has moments of splendour.

Yet the rhetoric is a bit too facile, smacks somewhat of campus creative-writing, and on occasion creates a nebulosity enough to count as self-parody. One can understand the Pulitzer prize jury's being bowled over by it now and then; one is none the less surprised to note that it stayed so mesmerized long enough by Mr. Momaday's bitters-boomings to award him book the prize.

'Has all the depth, the complexity, the unexpected but so real turns of fate, the cynicisms, the knowledge we have come to expect from him.' *Yorkshire Post* 35s


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 "Just possibly the most outrageously funny book about sex yet written." Christopher Wordsworth—GUARDIAN
 "As a comic *tour de force* . . . the book is brilliantly successful." Ian Hamilton—LISTENER
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W. H. ALLEN

Pleasantly chaotic

STEPHEN VIZINEZY: *The Rules of Chaos*. 223pp. Macmillan. 30s.

Mr. Vizinezy's new book of rules, split up into several sections. There is a good deal of unsystematic thinking about chaos which gives just a tinge of Charles Fort and expresses itself in punchy little paragraphs rather like Valéry's *Regards sur le monde actuel*. There is an engaging but finally questioning appreciation of Eugene McCarthy. There is a demolition of Styrone's *Confessions of Nat Turner* as airily spectacular as a stick of gelignite tossed into a chicken-house. There is a piece in praise of Stendhal, Stendhal the unfoolable, whom Mr. Vizinezy is justifiably eager to recommend as a study for an age fooled to the top of its bent. The book finishes with more thought and some scraps of diary. Interspersed through all this, thin bits among the thick bits, are moments of autobiography and minutes of the author's life now. And running through the whole assembly, pinning it together like the skewer through the shish-kebab, is the problem of Vietnam.

What goes for individuals goes also for groups: the larger the community, the less coherent and organized it can possibly be. This is why the huge empire of Russia and America have been disintegrating ever since the war.

Here comes one thought now: Yes indeed, but just how large is "larger"? If the desirable alternative is smallness, does not the problem of contentious multiplicity arise? Elsewhere in the book we find the author praising the Italians for their natural characteristics and instinct for civilization. Machiavelli,

one faintly recalls, drew a different picture at a time when the local authorities were running their own show. Problems cease to be problems when they are merely pruddled instead of being brought up: here as in too many other places Mr. Vizinezy is projecting an air of content by suggesting, with his sweetly reasonable tone, that it is all a matter of how men think. "A world government," he says later on, "far from bringing about universal peace and stability, would mean total anarchy. Bigness is weakness." But does not smallness mean stability only when other, bigger powers are enforcing a balance? There is a tacit assumption that we have natural borders to fall back to, once our conquering ambitions are seen to be folly. But really there is only one natural border, a line drawn across the front of a cave, and it could be argued that it took those mad ambitions to get us out. Simplicity can talk complexly away—but only for the length of a charming book.

Here comes another thought. "A man is free when he understands that every act is like the act of love." On the contrary, a man is a dumb-chuck.

The epigram is brouille, but it is preceded by the preparation of the mind that we are free to live in an irrational world. Vizinezy nowhere goes a long way from the world's ally, confining himself to the possibly revealing proposals, sometimes, he hits the name of a writer key and that the schemes of mice and men are agile.

The book is not all as well. Deliberately its author is a bit of the angels. He would like to stop, he would like to stop being criminally active, and above all, he would like the murderous person. Vietnam to cease forthwith, he is saying that the adoption of a particular perspective about the nature of existence would stop men from imposing deadly frameworks. Unfortunately he cannot escape this perception even to a wisher, and the reason he gives is that it is not a mere pleasant noise.

Benevise, whose political said appear to be slightly of centre, does not conceal an five. *Eros e Priapo* is a little impressionistic and often funny account of attitudes, of tensions and absences, all kinds of Italianisms, specifically so, seldom used alone discussed; written in the extreme form of Gadda's idiosyncratic language, which seems spin itself, rather than be spun. Gadda, so totally are style and fact one, so completely does he persuade one of the exactness inevitability even, of his idiosyncrasy method.

It is this inner existence, these effects upon the psyche, that Gadda deals with, all the unadmitted fantasies and dreams aroused by the cult of particular forms of masculinity and femininity, by the projection of an image of potency and power and, almost mystical sexuality, by a mass hysteria, that make women slaves of that image, men half-exasperated imitators of it: the role of exhibitionism and narcissism in the fascist ideology, the juvenile, even infantile expedients through which adults were kept enthralled.

The psychology of fascism has been examined, of course, by both artists and scientists, in fiction and in fact; but not in this way. Here, Gadda looks at it not as an outsider a quarter of a century removed from even the end of it, nearly half a century from the beginning, remembering coolly what went on and how it felt; but as a man involved, reliving what happened at the lowest levels of its being, feeling its effects viscerally rather than cerebrally, reacting to it with a violence and tenderness—a kind of compassionate fury—that, at this distance in time, is strange as well as startlingly effective.

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The "chimères" of the title are both botanical and mental. In impeccable prose M. Gascar delves into what he sees as the "primitive mentality" of all men.

Pursuing the "endless chain of symbols" M. Gascar next fixes on to which, he claims, the performers do not beg for miracles but merely for greater elasticity, for a bit of consistency moves from the metaphysical to the most everyday levels of existence. Quoting an African belief that we dream with our blood, he links the symbolism of blood with, therefore, lead unattractive lives, as children. Gascar tells a splendid yarn scribbling visits to abattoirs for tuberculosis patients, and of a girl "raped" by the bull's blood so quaffed.

In the final section M. Gascar relates his experiments of grafting plants—another form of ritual scarification. In grafting he aimed not merely to modify but to create anew. The quest common to all his

the far right in the 1930s

BENEFICE: *Political Order and Public Order*. 340pp. Lane The Penguin Press.

From the press as soon after publication of Sir Oswald Mosley's *Life*. Dr. Benefice's account of the rise of Fascist organizations in the 1930s is well-timed; but there is a general about it.

The book is not all as well. Deliberately its author is a bit of the angels. He would like to stop, he would like to stop being criminally active, and above all, he would like the murderous person. Vietnam to cease forthwith, he is saying that the adoption of a particular perspective about the nature of existence would stop men from imposing deadly frameworks. Unfortunately he cannot escape this perception even to a wisher, and the reason he gives is that it is not a mere pleasant noise.

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